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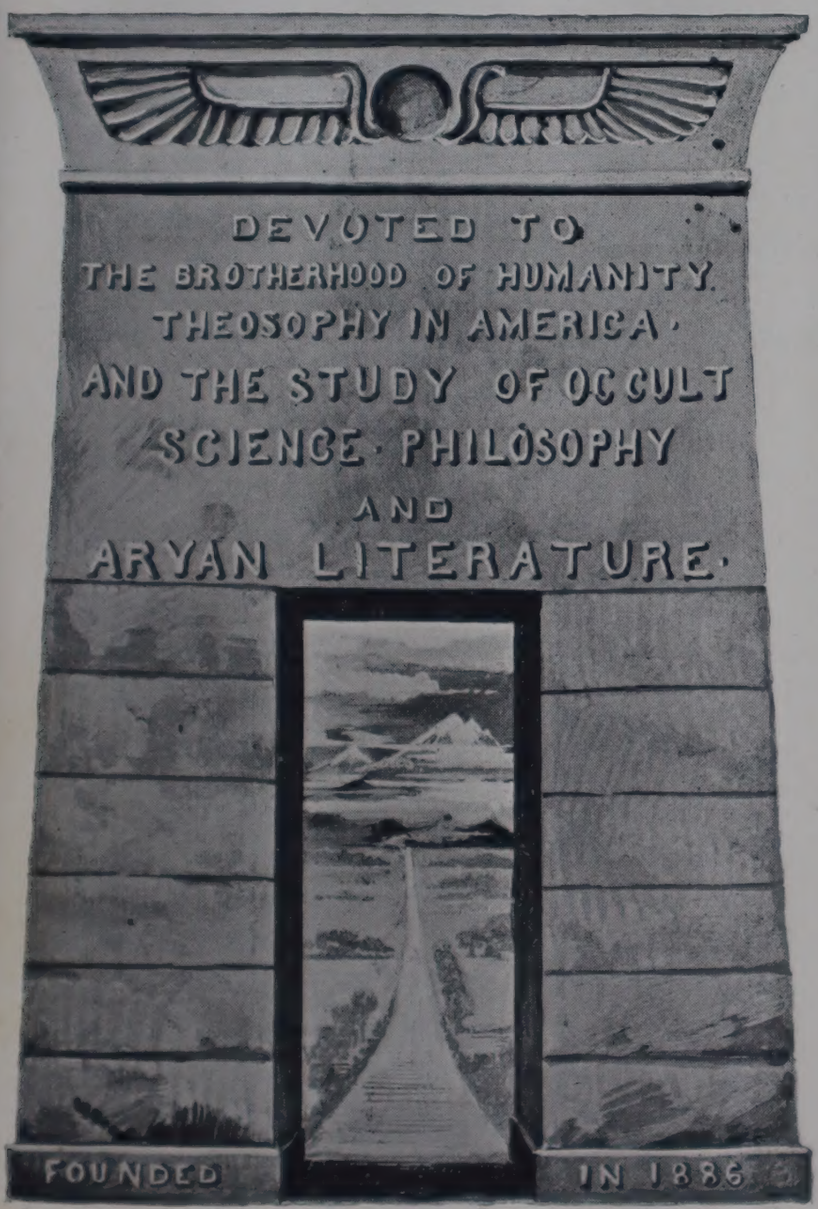

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THE PATH.

VOLUME X—1895-6.

INDEX.

A

A Basis for Ethics 45
Advantages and Disadvantages in Life 123
American Branches T.S. 69
An Indian Master on Some Brahmans 109
A Parent T.S. Diploma 92
A Reincarnation 280
Art of Being Brotherly, The 373
A Student's Notes and Guesses 49

B

Basis for Ethics, A 45
Bhagavad-Gîta, Notes on the 178, 251, 278, 346
Bodily Seats of Consciousness, The 209, 240

C

Capital Punishment, Theosophy and 188
Change of Name 390
Claiming to be Jesus 255
"Color Music" 149
Comets 13
Correspondence 23, 36, 128, 160, 191, 291, 354, 388

D

Devachan 152
Devachan 379
Devachan, The Nature and Purpose of 153, 183, 206
Dr. Hartmann on the Crisis 17
Doctrine of Rebirth, The 270
Druids, With the 93

E

Each Member a Centre 201
Eternal Life and Eternal Punishment 151

F

Fourfold Lower Man, The 213

G

General Pertinent Observations 286, 319

H

Hartmann, Dr., Letters of H. P. B. to 297, 332, 366
Hartmann, Dr., on the Crisis 17
Hermes as a Universal Source 83
How Should we Treat Others? 349
H. P. B. on Messages from Masters 125
H. S. Olcott vs. H. P. B. 81

I

Indian Books, Talks about 9, 112, 143, 282, 315
Indian Master on Some Brahmans, An 109

L

Letters of H. P. Blavatsky 6, 33, 73, 105, 139, 169, 203, 235, 267
Letters of H. P. B. to Dr. Hartmann 297, 332, 366
Literary Notes—
Altruism—a Law? 60
A New Life of Jesus 61
Arya Bala Bodhini 27
Bhagavad-Gita 193
English Theosophist 259, 292, 322, 354, 389
Envelope Series 322
Esoteric Basis of Christianity 130
Forum 130, 160, 224, 258, 292, 321, 355, 389
From the Upanishads 389
Gospel of Buddha 61
Indian Palmistry 161
Irish Theosophist 28, 61, 101, 130, 161, 193, 225, 259, 292, 323, 355
Last Change of the Earth's Axis 26
Lotusblüthen 26, 60, 100, 130, 160, 192, 224, 292, 321, 354, 389
Lucifer 26, 60, 101, 131, 161, 193, 224, 259, 292, 322, 354, 390
Modern Panarion 224
New England Notes 60
New York Sun 131
Northern Theosophist 27, 60, 101, 130, 160
Not Yet 100, 130
Ocean of Theosophy 192
Old Diary Leaves 388
Oriental Department 160, 258, 322, 390
Ourselves 100, 224, 355
Pacific Theosophist 27, 61, 160, 100, 192, 389
Septenary Man 355
Sophia 26
Sphinx 26, 60, 101, 130, 192, 258, 292, 322, 389
Spiritualism 27
Studies in Occultism 161, 192
The Dream of Ravan 27
The Lamp 292
The Mystery of Cloomber 101
Theosophical Isis 389
Theosophical Manual in Maori 129
Theosophical Siftings 26, 60

Theosophist 27, 61, 101, 131, 161, 193, 259, 292, 322, 355, 389
The World Mystery 323
Vahan 26, 100, 130, 192
Yoga of Christ 27

M

Mahatmas, Testimony as to 44, 127
Masters and Messages 78
Mechanical Theosophy 233
Mind as the Theatre of Human Evolution 147, 174
Mirror of the Movement .. 28, 62, 102, 132, 162, 194, 225, 259, 293, 323, 356, 390
Modern Social Problems, Theosophy and 307

N

Ninth Annual Convention 65
Notes on the Bhagavad-Gîta 178, 251, 278, 346

O

One Message to Col. Olcott 37
On the Screen of Time 19, 157

P

Parent T. S. Diploma, A 92
Principle of Duality, The 89
Proofs of Reincarnation 84, 116

Q

Questions and Answers 256, 289, 353, 385
QUOTATIONS—
Book of Items 228, 392
Chinese Pratimoksha 105
Dhammapada 233
Farewell Book 32, 68, 104, 136 168, 200, 232, 264
Fo-sho-hing-tzan-king 201, 265
Inscription in Nakhon Wat 137
Ishwara-Gîta 169
Job 73
K. H. in Occult World 1
Kolakya-sutta 105
Mahavagga 233, 265
Mencius 361
Patimokkha 137
Proverbs 297
Shakespeare (amended) 360
St. Luke 73
St. Matthew 297
Tâo-teh-king 329
Vasala-sutta 201
Voice of the Silence 33

R

Reincarnation, A 280
Reincarnation, Proofs of 84, 116

S

Scope and Purpose of Theosophy, The 335
Screen of Time, On the 19, 157
Screen of Time, The 329, 361
Some Views of an Asiatic 304

T

Talks about Indian Books 9, 112, 143, 282, 315
Testimony as to Mahatmas 44, 127
The Art of Being Brotherly 373
The Bodily Seats of Consciousness 209, 240
The Doctrine of Rebirth 270
The Fourfold Lower Man 213
The Jewel which He Wore 177
The Nature and Purpose of Devachan 153, 183, 206
Theosophy and Capital Punishment 188
Theosophy and Modern Social Problems 307
Theosophy, The Scope and Purpose of 335
The Principle of Duality 89
The Scope and Purpose of Theosophy 335
The Screen of Time 329, 361
The Subjective and the Objective 340
The Theosophical Movement 137
The Theosophical Society 55
The Truth about East and West 1
The Vine and the Branches 41
The Work since May 265

V

Visit to Holy Benares 16

W

With the Druids 93

Y

Yugas 301

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As for human nature, it is the same now as it was a million of years ago. Prejudice in general, based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought—and occult study requires all that and much more—pride and stubborn resistance to truth, if it but upsets their previous notions of things;—such are the characteristics of your age.—*K.H. in Occult World.*

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

THE TRUTH ABOUT EAST AND WEST.

MRS. BESANT and others have joined together to try and show that I am attempting to create discord in the Theosophical Society between the East and West. In this case they seem to consider India as the East. I may say myself that I do not consider it the East alone. The charge is made publicly and privately, as well as in a set of resolutions offered by Mrs. Besant and passed at a meeting in India in December. It is based on the fact that in a circular issued by me privately in the E.S.T. I stated the fact that the spiritual crest, the center, of the wave of evolution is in the West and not in the East. A mere sentimental desire to preserve an apparent but not actual peace among the officials of the T.S. has no power to prevent me from stating facts and bringing forward ideas which are of the highest importance to the human family and to the right progress of that part of the Theosophical movement represented by the T.S. The attempt to create discord is on the side of those who take up, for personal ends only, my statement as to the relative position of the East and West—a statement supported by facts, and given also to me by the Masters, who know. This cry against me of fomenting discord is due also to a limited knowledge of the evolution-

ary wave and tendency, to a mere craze about India, and also to a narrow view of what is included in the term "East".

Of course I must say in the very beginning that if we deny H. P. Blavatsky had any knowledge on this matter and deny that she has brought from the Masters definite statements relating to some matters connected with it which are greatly beyond our knowledge; if we intend to reduce her to the position of an untrained and irresponsible psychic; if it is our purpose to accept her reports of what Masters say only when those agree with our preconceived notions; then of course there will only be a continual and unsettled dispute, inflaming sectional and race feelings, and leading to nothing but strife. But those who exercise calm judgment and try to divest themselves of personal pride, whether natural or acquired, in respect to any race or country; those who are not afraid to look at facts will be able to view this matter in such a way as to see that no discord should arise, and certainly that it is not intended by me to create any.

THE EAST NOT INDIA.

Let us once for all give up the notion that the East is India. India is but a small part of it. There are China, Japan, Persia, Arabia, Turkey, Russia in Asia, Tibet, Mongolia, Ceylon, and other parts. Tibet is a large country, and the place where it was constantly said by H.P.B. the Masters are, if anywhere. India has been regarded carelessly as "the East" among Theosophists, because it is under English rule and hence more heard of than other parts. Were Tibet open and under English or French rule, we would speak of it as the East quite as much as, if not more than, we have done of India.

And when we examine into what, if anything, India has done for the great East of which she is a part, we find that for hundreds of years she has done nothing whatever, and apparently has no intention of doing anything. Her dominant religion—Brahmanism—is crystallized and allows for no propaganda. Other nations may die in their sins, unless, perchance, they are fortunate enough to be born among the Brahmans for good conduct.

THE MASTERS AND INDIA.

Mrs. Besant has referred to the sayings of the Masters about India to support her assertion that I am trying for discord. Let us refer to the published record which is in *The Occult World*, by Mr. Sinnett, where K.H. says what I quote:

I had come for a few days, but now find that I myself *cannot endure for any length of time the stifling magnetism even of my own countrymen.*

[Italics mine.—J.] I have seen some of our proud old Sikhs drunk and staggering over the marble pavement of their sacred temple. . . I turn my face homeward to-morrow (p. 120, 121.)

Imagine, then, that since we are all convinced that the *degradation of India* is largely due to the *suffocation of her ancient spirituality*. . . . But you know, as any man who has read history, that patriots may burst their hearts in vain if circumstances are against them. Sometimes it has happened that no human power, not even the force and fury of the loftiest patriotism, has been able to bend an iron destiny aside from its fixed course, and nations have gone out, like torches dropped in water, in the engulfing blackness of ruin. Thus we who have the *sense of our country's fall*, though not the power to lift her up at once, cannot do as we would. . (p. 126.)

The present tendency of education is to make them (Hindûs) materialistic and to root out spirituality. With a proper understanding of what their ancestors meant by their writings, education wonld become a blessing, whereas it is now often a curse (p. 136.)

Declares himself a follower of Buddha, whom he calls "our great Patron". (page 153.)

He finds the magnetism of his countrymen too stifling to be borne; asserts that India is spiritually degraded; hints that her destiny is to go out "in the engulfing blackness of ruin", unless she is raised up, which would arouse a doubt as to her ability to uplift any other nation. It also explains why she has not, for so many centuries, done anything to help other countries. He says the Hindûs are getting materialistic — referring to those who take English education — and ends by declaring himself a follower of his Patron Buddha. The *Letter to Some Brahmans*, published in the PATH, enforces the point about Buddhism, and also shows how dense is the surrounding aura of those Brahmans who are strictly orthodox, and how much easier it is for the Adepts to affect the Westerners than the Hindûs. And if the wall around the educated Brahman is impenetrable, how much more so is that surrounding the mass of ignorant, superstitious people who take their religion from the Brahman? The spiritual degradation of India to which the Master referred is an indisputable fact. The great majority of Brahmans are theologically and metaphysically as fixed and dogmatic as the Romish Church; they also keep up idol-worship and a great number of degrading caste observances. The poor, uneducated, common people, forming the core of the Hindû population, are gentle, it is true, but they are ignorant and superstitious. Their superstitions are theological; the Brahman fosters this. The other class, consisting of those who take up English, have lost faith and are, as the Master wrote, materialized.

This is Master's picture. It is also the actual picture. Now where is the wrong in knowing the fact, and in asserting that such an India of to-day, no matter how glorious it may have been

10,000 years ago, is not the teacher of the West. Rather is it that the West is to lead the reform and raise up the fallen country with all others.

THE WEST'S MATERIAL POWER.

India, Tibet, and other Eastern countries cannot draw, fix, and hold the attention of the civilized world. Their position is negative or imitative. But the Western nations are the conquerors who compel attention, first perhaps by arms, but at last by triumphs of science and industry. It is through the West's material power that our mental horizon has been enlarged by a knowledge of other nations, of their literature, their ancient philosophy, and their religion. Had we waited for them to give us this, we never would have obtained it.

THEOSOPHY A WESTERN PLANT.

The Theosophical movement was founded and flourishes in the West preëminently and under Western influence. It began in America, farthest West, started there by the Masters. A very pertinent question here is, why it was not begun in India if that country is the one of all we are to look to? Very evidently the beginning was made so far West because, as so often stated by H.P.B., the next new race is to appear in the Americas, where already preparations in nature for the event are going on. This means that the centre, the top, the force of the cyclic wave of evolution is in the West—including Europe and America—and all the observable facts support the contention.

This evolutionary wave is not a mere theoretical thing, but is a mass of revolving energy composed of human egos from all the ancient ages of the past. It cannot be stopped; it should not be hindered in any way. This is what makes the importance of the West. The Masters work scientifically, and not sentimentally or by hysterical impulse. Hence they take advantage of such a cyclic wave, well knowing that to have begun in the East would have been child's play. They desired, one can see by viewing the history and the words from them of the last twenty years, the new and growing West to take from all the East whatever philosophy and metaphysics were needed; to assimilate them, to put them into practice; to change the whole social and economic order; and then reäct back, compulsorily, upon the East for its good and uplifting.

We have had an accentuation of India in the T.S. just because this movement is a Western one and also an English-language movement. It is heard of in India precisely because the English conqueror is there with his language, which the lawyer,

the government servant, and many merchants must know if they wish to get on. If, on the other hand, Russian were the governmental language of India, not much of this movement would ever have been there. So the T.S. movement is in India slightly — in proportion to population almost microscopically — because some English prevails there; it is in Europe in English; to a slight extent in other languages. But it cannot yet reach the masses of France, Germany, Spain, Russia, because of the languages. But while America has only sixty millions or so of people, it already pays more attention to Theosophy than any other nation, because, although made up of all nations, it has English as its tongue for law, government, business, and social life.

If, as some experts say, the United States' population doubles every twenty-five years, then in a quarter of a century it will have over 120,000,000 people, and probably 1,920,000,000 in a century. All these will speak English or its derived future language.

Now in the face of all these facts, and of many more which could be brought forward, where is the brotherliness, the Theosophy, the truth in starting against me a charge that I wish or try to set the East and West against each other? If in India are Initiates — which H.P.B. often denied, if there is the highest spiritual wisdom, why so many Hindûs trying to reform it; why so many Hindûs at the feet of H.P.B. asking for truth and how to find the Master; why so many Hindûs in the E.S.T. for the purpose of getting teaching from Westerners? The answers are easy. Let those who are not carried away by a mere name, who can calmly examine facts, see that the West is the advancing conqueror of human destiny; that the Eastern lands, both India and other places, are storehouses for the world, holding from the past treasures that the West alone can make avail of and teach the East how to use. Let sectional jealousy cease, and let us all be careful that we do not inject into the mental sphere of the Theosophical Society any ideas, arising from sentiment or from insufficient reflection, which might become a hindrance, however slight, to the evolutionary impulse, or which might tend concretely to limit the expansion of the great work begun by H.P.B. To create such a hindrance is an act, the gravity of which, though it may be not appreciated, is nevertheless very great.

It is the destiny of the West to raise the East from its darkness, superstition, and ignorance, to save the world; it is its destiny to send Theosophical principles, literature, and teachers into even such a remote land as Tibet, whose language we as yet can scarcely learn.

WILLIAM Q. JUDGE.

LETTERS OF H. P. BLAVATSKY.[1]

V.

H. P. B. was exceedingly ill in the early part of 1881, and all the doctors agreed that she would have to be cauterized in the back. She tried to keep out of bed in spite of it, though her back was in a terrible condition; but whether in bed or out of it she kept continually at work. She wrote in momentary despair:

"Oh God! what a misery it is to live and to feel. Oh, if it were possible to plunge into Nirvana! What an irresistible fascination there is in the idea of eternal rest! Oh, my darlings, only to see you once more, and to know that my death would not give you too much sorrow."

In many of her following letters she showed she was ashamed of this little weakness. Her convictions were too deep, says Madame Jelihovsky; she knew too well that even in death it is not everyone who realizes the longed-for rest. She despised and dreaded the very thought of a willful shortening of suffering, seeing in it a law of retribution the breaking of which brings about only worse suffering both before and after death. In case H. P. B. should suddenly be taken ill, she always left instructions with Col. Olcott, or one of her secretaries, to inform her family of the fact. On this occasion they were greatly astonished, not long after hearing of her suffering, to learn in the beginning of August, 1881, that she had suddenly started for Simla in northern India, on her way further north. From Meerut she informed her family in her own handwriting that she was ordered to leave the railways and other highways, and to be guided by a man who was sent to her for the purpose, into the jungles of the sacred forest "Deo-Bund"; that there she was to meet a certain great Lama, Debodurgai, who would meet her there on his way back to Tibet from a pilgrimage to the tree of Buddha, and who was sure to cure her. She writes:

"I was unconscious. I do not remember in the least how they carried me to a great height in the dead of night. But I woke up, or rather came back to my senses, on the following day towards evening. I was lying in the middle of a huge and perfectly empty room, built of stone. All round the walls were carved stone statues of Buddha. Around me were some kind

[1] Copyright, 1895.

of smoking chemicals, boiling in pots, and standing over me the Lama Debodurgai was making magnetic passes."

Her chronic disease was much relieved by this treatment, but on her way back she caught a severe rheumatic fever. Her illness was in no slight measure due to her distress at the murder of the Tsar Alexander II. On hearing of the Emperor's death she wrote to Madame Jelihovsky:

"Good heavens, what is this new horror? Has the last day fallen upon Russia? Or has Satan entered the offspring of our Russian land? Have they all gone mad, the wretched Russian people? What will be the end of it all, what are we to expect from the future? Oh God! people may say, if they choose, that I am an Atheist, a Buddhist, a renegade, a citizen of a Republic, but the bitterness I feel! How sorry I am for the Imperial family, for the Tsar martyr, for the whole of Russia. I abhor, I despise and utterly repudiate these sneaking monsters—Terrorists. Let every one laugh at me if they choose, but the martyr-like death of our sovereign Tsar makes me feel—though I am an American citizen—such compassion, such anguish, and such shame that in the very heart of Russia people could not feel this anger and sorrow more strongly."

H.P.B. was very pleased that the *Pioneer* printed her article on the death of the Tsar, and wrote to her sister about it:

"I have put into it all I could possibly remember; and just fancy, they have not cut out a single word, and some other newspapers reprinted it! But all the same, the first time they saw me in mourning many of them asked me, 'What do you mean by this? Aren't you an American?' I got so cross that I have sent a kind of general reply to the *Bombay Gazette*: not as a Russian subject am I clothed in mourning (I have written to them), but as a Russian by birth, as one of many millions whose benefactor has been this kindly, compassionate man now lamented by the whole of my country. By this act I desire to show respect, love, and sincere sorrow at the death of the sovereign of my mother and my father, of my sisters and brothers in Russia. Writing in this way silenced them, but before this two or three newspapers thought it a good opportunity to chaff the office of the *Theosophist* and the *Theosophist* itself for going into mourning. Well, now they know the reason and can go to the devil!"

On being sent a portrait of the dead Emperor in his coffin, H.P.B. wrote to Madame Fadeef on the 10th of May, 1881:

"Would you believe it, the moment I glanced at it something

went wrong in my head; something uncontrollable vibrated in me, impelling me to cross myself with the big Russian cross. dropping my head on his dead hand. So sudden it all was that I felt stupified with astonishment. Is it really I who during eight years since the death of father never thought of crossing myself, and then suddenly giving way to such sentimentality? It's a real calamity: fancy that even now I cannot read Russian newspapers with any sort of composure! I have become a regular and perpetual fountain of tears; my nerves have become worse than useless."

In another letter to Madame Fadeef, dated 7th March, 1883 H.P.B. shows how perfectly she was aware of what was taking place in her own family, and how strong her clairvoyance was, mentioning amongst other things a conversation between her two aunts that had taken place on the day on which she wrote from India:

"Why does Auntie allow her spirits to get so depressed? Why did she refuse to send a telegram to B. [her son] to congratulate him when he received the decoration of St. Anne? 'No occasion for it; a great boon indeed!', she said, did she not?"

And in another letter she reproaches Madame Fadeef:

"You never mention in your letters to me anything that happens in the family. I have to find out about everything through myself, and this requires a needless expenditure of strength."

Madame Fadeef was a subscriber to the *Bulletin Mensuel de la Société Théosophique*, published in Paris, but frequently did not read it until long after it had been received by her. On the 23d March, 1883, H.P.B. wrote to her asking her to pay especial attention to the ninth page of the number issued in Paris on the 15th March. This issue had been received by Madame Fadeef some time previously, and on looking at the uncut number, at H.P.B.'s suggestion, she found that on the page mentioned by H.P.B. there was a large mark in blue pencil as it seemed. The passage so marked referred to the prophecy of the Saint Simonists that in 1831 a woman would be born who would reconcile the beliefs of the extreme East with the Christian beliefs of the West, and would be the founder of a Society which would create a great change in the minds of men.

TALKS ABOUT INDIAN BOOKS.

THE VEDAS.

UNDER this single title, the Vedas, is gathered together a great series of songs and poems and hymns, of liturgies and rituals, of legends, philosophies, and histories,— the whole records that remain of an enormous epoch, stretching far away beyond the days of the Great War into the dark backward and abysm of time.

Within this enormous epoch of the far-away past, when India differed as much from the India of the Great War as that did from the India of to-day, we can still see certain dim, vast periods separate and distinct from each other, with different ideals, different faith, different forms of living and being.

The furthest away of all these far-away times is the time of the Rig Veda poems, and more especially the poems of the first nine divisions of the hymns. The tenth and last division makes a time of transition to an India of another date.

Within that earliest period of the Rig Veda poems, the songs of the sunrise of India, there is already enormous perspective; a referring back in some poems to other poems of a far earlier time,— events recorded in some poems have already become legendary in others; there are different stages and types of civilization, and, some students think, even different forms of religious belief. The India of those days has often been pictured as a land of nomads, or, perhaps, of a pastoral people; but a closer study shows that it was rather a land of dwellers in towns, skilled in manifold arts, with many-oared ships fitted for long ocean journeys, with precise forms of law and inheritance, with all the amenities and many of the vices of an advanced and cultivated people.

And this already richly endowed India of the days of the *Rig Veda* poems is the oldest India of all, an India whose antiquity is so great that no one will venture to say how old it may not be. Our records of it, as we have seen, are a great cycle of poems, martial, descriptive, narrative, satirical, religious, about a thousand in number altogether.

Then in the course of generations, or centuries, or ages, a change came over India, and the poems of the first great epoch began to be seen in another light. It was conceived that divine virtue lay, not in their poetic truth, but in the words of the poems themselves; from being songs, they began to be treated as psalms or hymns. And then single lines began to be taken

from them here and there, quoted and used as religious texts, with that lack of clear understanding of their original worth to which the use of religious texts is so singularly prone; or, it may be said on the other hand, with regard rather to their hidden virtue than to their outward poetic meaning.

These odd lines of the Rig Vedic songs, when thus transformed into religious texts, were not at first used and abused for the purposes of disputation; they were rather used as the formulas of a liturgy which gradually grew up into an elaborately-developed sacrificial system, with the most rigid rites, the most costly machinery, the most elaborate pageantry, the most definite and clearly-expressed aims. Broadly speaking, these aims were twofold, the securing of the feasts of this and the next world; in this world, sons and grandsons of a hundred years, gold and chariots and horses, the destruction of enemies and the obtaining of the natural fruits of the earth in due season; and, for the other world, a happy sojourn in paradise, surrounded by the glowing delights of the celestials, and gladdened by the music and songs of heavenly nymphs. And this sojourn in paradise and its delights depended almost completely on the pious sacrifices and offerings of those who were left behind; hence one reason why the sons and grandsons of a hundred years were so earnestly prayed for.

Beyond this sojourn in paradise it is doubtful if these old ritualists ever looked; it is doubtful if they ever understood the great law of birth and rebirth, of the Self gaining perfection by the perpetual regeneration of the selves. For them also, righteousness was the fulfilling of the law, but the law of sacrifice and ceremony and rite, and not the great immemorial law of reality and truth.

Yet one has a feeling, also, that behind all this outward ritual were hid great dim sciences that we have forgotten; the calling forth and directing of elemental powers, the performance of great experiments in transcendental physics by these complex rites.

In this second great epoch of Vedic India we may make two divisions, and it is probable that closer scrutiny would disclose a series of successive periods or ages. The two great divisions are: the liturgy of one particular rite, and the rituals of many complex sacrifices.

This one particular rite is the offering of the moon-plant, the sacred herb that grows upon the mountains; and to the liturgy of this rite the *Sama Veda* is exclusively devoted. There are no new hymns, but only pieces of the old poems, taken from here and there for reasons we cannot now enter into, and strung to-

gether without much regard to their old contexts in the *Rig Veda* songs.

The *Yajur Veda* is, on the other hand, occupied with the rituals of many complex sacrifices, destined for all kinds of purposes, and of every degree of simplicity and magnificence. Here again the odd lines of the old poems are strung together to make ritual chants, and they give something the same impression of the original songs as a versified index of first lines would give of a book of poems. This is not at all an imaginative description, and this will at once be admitted when we say that, of ten consecutive verses of the *Sama Veda*, seven are actually first lines of seven different poems, belonging to four different books of the *Rig Veda* hymns.

As an excellent scholar has said: All, therefore, that is left of the oldest Veda in the *Sama Veda* and *Yajur Veda* is a *Rig Veda* piece-meal; its hymns scattered about; verses of the same hymn transposed; verses from different hymns combined; and even the compositions of different poets brought into one and the same hymn, as if they belonged to the same authorship.

Of the great Vedic epoch that stretches away back into the twilight, this age of ritual and liturgy is the second period; and within it are probably many minor periods.

One more stage of development lay before the old poems of the *Rig Veda*. Beginning as songs of life, of faith, of war, they had been converted into psalms and hymns of ritual and liturgy; they were destined now to become the charms and incantations of an elaborate system of magic. This form they took in the fourth, the *Atharva Veda*; the magical system of which proposes to itself the aims and ends which have been the aims and ends of magical charms all the world over, in every age. To the shreds and fragments of the old *Rig Veda* poems thus used as incantations are added a number of further charms, in order that the repertory of the magicians might be as full and complete as possible; and there is hardly any occasion of life which has not its appropriate incantation.

We have therefore the four Vedas,—the *Rig*, the *Yajur*, the *Sama*, the *Atharva;* the *Rig* is the Veda of the poems; the *Yajur*, the Veda of ritual; the *Sama*, the Veda of liturgy; the *Atharva*, the Veda of charms. To the first, as we have seen, the other three are deeply indebted; even though they seem sometimes strangely confused as to the value of what they have borrowed.

Side by side with the development of these three great periods

of the Vedic epoch—the period of songs; of liturgy and ritual; of charms and incantations—grew up a great mass of legends, stories about the authors of the poems, tales of the gods and their doings, narratives, half history, half myth, of kings and heroes, reasonings about the meaning and origin of the rites, detailed instruction as to how they are to be performed, theories of the making of the worlds, dim shadows of great happenings of the past, of floods and fires and wars between gods and demons.

All this is gathered together in about a dozen treatises called Brahmanas, of varying lengths and of different ages. These Brahmanas are attached, more or less loosely, to one or other of the four Vedas; and theoretically they are supposed to be ceremonial explanations of the different stages of the hymns; but they are rather varied miscellanies, in which all the records of the great Vedic epoch, not already contained in the hymns, were collected together.

There is yet one more very remarkable type of records included under the general title of Veda: the Upanishads,—the "end of the Vedas", or Vedanta, as they were called. Though these Upanishads have come down to us along with the Vedas; through they are included under the same general title; though, in their present form, they are often concerned with the rest of the Vedas and directly refer to them; though it is the custom of scholars to speak of them as the outcome of the development of the Vedas; in spite of all this I am constrained to believe, after long and careful study of them, that the Upanishads really represent quite a different line of spiritual inheritance, alien in aims and ideals, alien in conceptions of life and being, alien perhaps in race and time, very often bitterly hostile to the ritual and liturgy which the Vedas came to be.

On the question of their attitude to the great priestly system of ritual and liturgy, with its costly sacrifices and complex rites, the Upanishads themselves are singularly outspoken, and greatly in earnest in their task of admonishing, almost denouncing, those who put their trust in the "way of works", and think to cross the ocean of life on these infirm rafts.

And yet, in spite of all this admonition and denunciation, the Upanishads have been accepted and admitted into the body of the Vedas; in spite of their attacks on the ideals and methods of the priesthood—the Brahmans—they have come to be regarded as their most precious possession by the Brahmans themselves.

For the acceptance and admission of these wonderfully outspoken theosophic tracts, ages must have been needed; and their

acceptance must have taken place at a time before the Brahmanical priesthood had obtained the practical predominance in India which they had long enjoyed in the days of Gautama Buddha, two millenniums and a half ago. So that, if our reasoning be just, the Upanishads must have been drawn under the cloak of the Vedas centuries, perhaps ages, before Buddha's days. And their substance and teachings may be ages older still.

All this agrees very well with the Indian tradition which relates that the fourfold Vedas were arranged in their completed form in the days of the Great War, five thousand years ago; and, as the tradition says, Vyasa, who arranged the Vedas, was the kinsman of the Kurus and Pandus, the heroes of the Great War.

If, therefore, the Vedas were already completed and the Vedic canon closed five thousand years ago, how many centuries, how many ages, must be assigned to all the wide periods that preceded, till we come to that furthest period of all, the day of the dawn of the hymns, in the morning twilight of India's life? Dim ages that no man can number. C. J.

COMETS.

THE probable genesis, the constitution, the movements, and the functions of comets have engaged the greatest attention of astronomers.. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates—for instance, that Sirius is receding from us with great velocity every moment—yet for ages they all appear to stand in the same relative positions, and are therefore called "fixed" stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of the *Secret Doctrine* (first ed., pp. 203-209), two paragraphs which indicate some of the views of the Adepts in respect to comets.

"Born in the unfathomable depths of space, out of the homo-

geneous element called the World-Soul, every nucleus of Cosmic matter suddenly launched into being begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling toward some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn: many perish, their mass disintegrating through stronger masses and, when born within a system, chiefly within the insatiable stomachs of various suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies is in contradiction with the statements just made as to the moon's being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is, in truth, required. What does science know of comets, their genesis, growth, and ultimate behavior? Nothing—absolutely nothing! And what is there so impossible that a laya center—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe?"

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the nega-

tive and positive forces in nature are constantly acting and reacting against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa*. After the balance is destroyed, then the positive forces accumulate to themselves more cells under their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us, takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginning of worlds, *i.e.*, that we see in comets the possible beginnings of worlds. The sentence beginning the quotations—"Born in the unfathomable depths of Space", etc.—means that, a laya center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory could not be consistent with the other, *viz.*, that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the laya center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement—"Why should not such a comet settle in life, live, and became an inhabited globe?"

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

WILLIAM Q. JUDGE.

VISIT TO HOLY BENARES.

IT was my first visit. The resolve was suddenly taken and we started by rail, seven persons in all, on the seventh day of the bright moon, the first day of Durga Puja. The journey was a miserable one owing to the little want of regard on the part of the East Indian Railway Company for the convenience and comfort of native passengers; the Company seems to take pleasure in defining all Hindûs "Kala Adwi" (black men), and all Europeans and half-castes "gentlemen".

The next morning as the train approached the railway bridge over the Ganges, the magnificent buildings of the Holy City, one of the most ancient cities mentioned in our Shastras, one of the *seven places* (Sapta Teertha) where liberation can be obtained, rose in view, and tears which I vainly tried to repress began to fall, as thoughts regarding the present condition of my religion and my co-religionists passed rapidly through my mind.

I bathed in the river in several holy places, I visited the celebrated shrines of Vishweswara (Shiva) and his consort Annapura, all bare-footed and fasting. On the back of the shrine stands a Muszid (a Mahomedan place of worship) constructed by Aumilzebe, whose bigotry led to the ruin of the Moslem power in India. Two domes of the shrine are entirely covered with plates of pure gold, while the shrines are of stone, of exquisite workmanship.

Benares contains several Anna Chhatras, maintained by Rajas, where a large number of the poor and the Dundees (religious ascetics) are fed free of charge at noon every day. There are also several Maths where religious instructions are given free of charge. Every Math is in charge of a Mahanta, who must be a celibate and live an ascetic life. They and their Chelas pass their lives in contemplation, learning, and teaching, and are honored by the public who call them Swamis (lords). A Swami can have no family tie, but must even change his family name in becoming a Swami. Many of these Swamis are men most profoundly learned in our Shastras, the three most renowned at the present moment being Vishuddhananda, Bhaskarananda, and Atmananda, while another, Sree Krishnananda, a native of Bengal and a very eloquent speaker, is a rising young ascetic.

Away from the turmoils of the city, in a secluded place, lives Maji (the Mother). To her resort many in quest of knowledge, most of them being Fellows of the T.S. She is a wonderful

woman, but averse to showing any phenomena, though to an observer she would sometimes show her occult power. She has a library of rare Sanskrit books, but does not like to show them to any but the chosen few.

Quite unobserved by all but a few, living a secluded life of it in the midst of the busy city, the humblest of the humble in Benares and the most self-sacrificing of all, Dwarka Baba is passing his days as a true Vaishnava should, as a saint who has got true Vairag would, and as one who, rising above Maya, could. It was by accident that I saw him, and he was kind enough to come to me the next morning for a talk. I had heard much about him from a Chela, and was very favorably impressed with all I saw of him. He knows English well, has no antipathy towards non-Hindûs, and is wonderfully well informed.

I will not speak here of charlatans and their dupes, though I saw many, of Fellows of the T.S., who, seeing me barefooted (I was in my pilgrim dress) and without any of the current signs of English education (a shirt and coat, a handkerchief, hair closely cut on back, etc.), chose to ignore, not only that I was an F.T.S., but also that I was a gentleman; of dabblers in the Black Art whose nauseating practises are revolting to a degree—all these I leave alone.

Of one class I must speak, the priest class, the Yatra Wallas and Gangaputras; they, many of them, extort money from pilgrims often by unfair means in many ways, and spend their ill-gotten wealth in luxury and debauchery. Fortunately for us our priest was not a bad man, and a couple of rupees satisfied him.

Mother Gunga, out of deference, it is said, to her consort Shiva, breaks for once her rule of a southerly or easterly course, and flows quite north below the Holy City; she takes an easterly course suddenly near the railway bridge and then gradually curves to the south.

K. P. MUKHERJI.

Barakar, India.

DR. HARTMANN ON THE CRISIS.

MY DEAR JUDGE:

Having just read the February number of *Lucifer* containing the statements of Mr. Mead, Bert. Keightly, and others, I am impressed to write to you the following.

If Theosophy (divine wisdom or spiritual self-knowledge) were

a system of creeds, and the "Theosophical Society" with its officers something like a church council in which the members sit and dispute what belief or opinion they ought to adopt, the reasons stated by Mr. Mead might have some weight. If judging about spiritual or internal matters were to depend upon external evidences and appearances and not upon direct seeing and knowing, we might then weigh all the *pro's* and *con's* of that evidence and form to our own satisfaction a conclusion as to which of the parties may be right. Such a conclusion, however, having been arrived at by the consideration of mere appearances, would itself be merely an appearance of knowledge and no real knowledge at all; for that which only *seems* to be true and is not *known* to be true, is not a real knowledge of truth, and if mistaken for such it constitutes a delusion.

Now the very first thing which Sankarâchârya taught, and the very first thing which the Masters taught through H. P. Blavatsky, was that those who wish to become theosophists (*i.e.*, to obtain self-knowledge) must learn to distinguish between the real and the mere seeming; between real knowledge and guesswork made up from inferences. The same doctrine has also been repeated and preached by the very persons who now come forth and show that they have nothing to rely upon except external evidence for proving the accusations against you, and that they have nothing else to rely upon, not being in possession of real knowledge; and as the possession of real knowledge is the only thing that constitutes a real theosophist, they, having no real knowledge, prove themselves by their own words to be no real theosophists.

We all know that those people who have real knowledge, *i.e.*, direct spiritual perception, are few and far between, while the vast majority of human beings are led in their judgment only by suppositions and inferences, drawn from the delusive testimony of their senses and from logical deductions of phenomena whose internal causes they do not understand. For this reason it is not surprising that even among the so-called "leaders" in the T.S. there are so many who judge by appearances and have no real internal recognition of truth. When the time arrives for them to awaken to that spiritual recognition, they will regret the blunders which they made while they were spiritually blind.

To me it seems that the present crisis in the T.S. will have a most salutary effect in separating the wheat from the chaff and shaking the self-assurance of a certain class of people who fancied themselves to be the keepers and distributers of divine wis-

dom, while in reality they had not yet obtained the power to distinguish the permanent from the impermanent, the true from the false.

The theosophical teachings may be good for the masses, but *Theosophy*, *i.e.*, spiritual self-knowledge, will necessarily always belong only to those who have found the Master, their own divine Self; those who do not know their real Self do not know it; this is a truth which is self-evident and which no one can dispute.

The existence of a spiritual power can only be proved spiritually, and not by any external evidence; and for this reason it was in vain that the crucified Christ was asked to descend from the cross for the purpose of proving that he was a god. If he had descended, it would merely have proved that he had the power to do so.

My conviction is that the T.S. needs a leader who has obtained a certain amount of Self-knowledge. My conviction that you have found the Master, the Self, is not based upon any external evidence, but upon the direct recognition of a truth that has been shown to me, and I therefore say: *Do not resign!*

Yours very sincerely,

F. HARTMANN.

HALLEIN, *February 18, 1895.*

ON THE SCREEN OF TIME.

HAS the screen got any sense of humor? Some elemental, protoplasmic sort of smile must surely pass across its face as time brings men and things and dreams to play their pranks before it. A student of some experience once said in jest that "to have a sense of humor is the first qualification for Chelaship". There is truth in that, though care is needed lest the humor should grow bitter. But come with me for a little while and smile! Leave the noise and dust behind, and rest in the cool and the shade of smiling contemplation. There is no need to take life as a tragedy: has it not been said that "if we only knew our business all this would be but a contest of smiles"? He who cannot see the humorous side of events is well-nigh lost, and this the present shows. So look forth with me upon the scene of strife and laugh as the gods must laugh to see the the mortals playing at being immortals. See how they grow into the parts they play and think they hold the destiny of worlds in their little hands! This

one cries to the four points of space that, unless another resign from office, the future not only of the Society but of races yet unborn will be imperilled. And the cry is taken up and quickly echoed, for faithful echo ever answers "Yes" when that is needed. Do you not remember that combat fierce and terrible between Don Quixote and the wine-skins, and Sancho's part in the story? So that "Sancho, awake, was as wise as Don Quixote asleep: his head being quite turned by his master's promises". History is never original, as I will presently remind you on another count. But returning to our comedy, gaze out on the warfare of papers, protests, and promises; dust, documents, and dummies—all in wild confusion, each final and conclusive. Thunders of indignation, volcanoes of approval; tragedy and desperation. And laugh! The mortals are lacking in dignity, but they mean well. They really do believe that if success does not crown their individual efforts, the sun will give up its work in despair. Let us look on and wait: there is never such haste that action must be frantic. The wheel of months and years grinds on and on unceasingly. The face of things changes in that grinding. Exaggerated tragedy becomes burlesque, and the wise man waits for the reäction which follows all strained emotionalism. Many would have been saved from grievous blunders if they had stopped to gaze at themselves on the Screen of Time. They might have caught its protoplasmic smile!

But some are being wounded in the fray, and to one of such this letter was lately written by a friend: I give it, as it takes up a different standpoint to the one I have been considering: "Hearing that you are not well in health and have as well another grief to bear, I make bold to write to you and say that I am sorry. It is not consolation that I have to offer, for I think that is too often a mere mockery of sorrow. Yet I would tell you that you are not quite alone. A friend who is dealing blows to right and left, and would fain make of herself an enemy, has not spared you in that respect. But I think we have only to remember what we have already learned for ourselves—that it is all from delusion—and then we shall not mind and shall be prepared to wait until great Time brings its magic changes. We can wait: 'those also serve who only stand and wait'. And that too has to be learned no doubt like other things—through pain. But let us not forget that it is we who make our own pain. I have found that grief and sorrow only spring from wrong thinking. Not wrong in the sense of wicked, but in the sense of something out of harmony with the scheme of Nature; something *unscientific* and therefore

contrary to the highest ethics. If we confined our thoughts as well as acts to our own clear duty, leaving results and the morrow to the Law, what room would there be for sorrow? So let us lean back and smile at the show and seeming of things, knowing that even if we are tied by hands and feet for a spell of days or years the heart of the world will throb on quite well without us. Therefore do not let us get mentally involved in this or any other matter, but stand aside — spectators, though doing with power all that comes to us to do and ready to do nothing if that be needed. Then, Brother, let us be glad at whatever comes and at all that is said and whispered, for though to-day may seem dark these things work out in the end for good. The more violent the storm the sooner shall we see the face of the sun which shines behind the clouds that only hide it for a very little while. You are quite happy and serene, ready for all and indifferent to each, at rest in the silent place of your own abode. But, like all of us, you are not known to every man, for the soul alone knows the soul. That is why there is little need to hide in Kali Yuga! You may tell them all, and they are not one jot the wiser. These people who imagine that they know the heart, the mind, and the soul of either you or me are not wise at all. They do not understand. They do not believe in their teaching, but merely hold it in their heads. So let it turn there, and perchance in the course of ages a flower will bloom in the heart of each, and then we will rejoice. If man could be strong in himself as a part of the whole, the noise of the world would not so much as reach his ears. My love to you."

It has been said that history cannot be original. We have instances of this to-day on every side. What battles were fought by H.P.B. with the Brahmans of modern India, and how she faced the opposition of their inherited conservatism! She had to deal with priests, for, as everyone should know by now, the Brahmans were the priestly caste of India. They were horrified with her unfamiliar methods, for they had grown hard-cased in a form and they overlooked the spirit in the letter. In all her writings, especially in the *Secret Doctrine* and the *Voice of the Silence*, she had much to say about the "Tîrthikas, the unbelievers" — the Brahman ascetics, as she carefully explained. But, needless to say, she was not so foolish as to think that all Brahmans were of this kind. Was not Damodar a Brahman? Though he had to lay down his caste before achieving the aim and hope of his life. There are of course many good and noble-minded men amongst the members of that caste, as amongst those of other castes One may study the characteristics of a nation with profit

and without the slightest harshness, and if you conclude that the dominant peculiarity of some European nation is frivolity, you do not mean that each and every native is frivolous. It would be ridiculous. It would be still more ridiculous for every native of that country to take the criticism as a personal insult to himself. He would be self-condemned at once. Most educated Englishmen would tell you that the English as a nation are conservative to a fault, but are there not flaming Radicals in England? Yet one may say that, however subtly hidden, the characteristic of a race will be found in the units of which that race consists. I have known a socialist in Scotland whose deepest feelings were outraged when a small boy whistled on the Sabbath! So one may study a race impersonally, and expect to see it repeating its previous records. One may study an association in the same way, or a caste. Following that method it would be easy to foretell the action of a number of men in a given crisis, when action was necessarily hurried, if one knew the character of the race to which they belonged. In an early number of *The Theosophist* (vol. I, pp. 51, 52) a description is given of a famous Yogî known as Brahmachari Bawa, or Vishnu Pant Gokhle, a Brahman. Before reaching "illumination" he tells his interviewer that he had often consulted Brahmans and sought teaching from them, but he was always answered thus: "If you will worship *us* and learn *our* mantras and incantations from *us*, we will disclose to you the truth about the 'self-existent'. And so", he continued, "in order to try them, I learned their mantras and did all they bade me do, and then demanded that the true knowledge should be divulged to me. Their answers proved their selfish wickedness, foolishness, and often entire ignorance of the subject . . . . . Having thus discovered that most of them were only hunting after fame and selfish ends, and yet dared to brand those who questioned them as to their learning 'faithless infidels', a great aversion arose in my heart for them." No doubt many Hindûs could thoroughly endorse from their own experience the words of the Brahmachari Bawa. They could hardly have found amongst their fellow Brahmins the light which they sought, or they would not have so run after H.P.B. All this is interesting as a study in Karma. National heredity is a powerful factor in human action, and actions ever tend to repeat themselves. True it is of most men, and especially of those with priestly blood in their veins, that "What men prize most is a privilege, even if it be that of chief mourner at a funeral". And the essence of a privilege lies in its excluding others from sharing in it; the

holding of something as apart from the rest. A form of preservation which surely turns to self-destruction soon or late. By this you may know men: the soul which is of light opens its door to all who care to enter; sets no time limit on its acceptance; is indifferent to either praise or blame; and waits in patience on the Law, and waiting — works. But not for self *or against any man*: for Humanity and Brotherhood.

JULIUS.

CORRESPONDENCE.

LETTER TO THE EDITORS OF LUCIFER.

On page 442 of February *Lucifer* occurs a statement of Mrs. Besant regarding myself that is untrue and therefore entirely misleading. I am made to express the conviction that Mr. Judge is guilty as charged by Mrs. B., and that he has been so severely punished that he will "do it no more". I never had, nor have I now, any such conviction of Mr. Judge's guilt, but, on the contrary, I believe him entirely innocent of wrongdoing and the subject of a relentless persecution, conceived through misapprehension, but followed by a zeal that is blind and unreasoning, and therefore full of all uncharitableness. As I am being similarly misquoted elsewhere, I trust that this plain statement will leave my position on these matters in no uncertainty. I trust I may be permitted to express my profound sorrow that the magazine founded by H.P.B. should be so largely devoted (nearly forty pages) to bitter denunciations of one who I have reason to know possessed during her lifetime her warmest gratitude and entire confidence. There seems nothing left of *Lucifer* but the name. Very Respectfully,

J. D. BUCK, M.D., F.T.S.

A LETTER FROM A MASTER.

At the end of Annie Besant's article in the last number of *Lucifer*, she refers to a letter from a Master published by H.P.B. in the first volume of the magazine, and republished by herself in a later volume. It seems a curious letter for Mrs. Besant to refer to, as the following extracts from it will show.

"Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings. . . . Theosophy *must be made practical*; and it has therefore to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every Branch of your Society, will be found visibly diminished. . . .

"No Theosophist should blame a brother, whether within or without the Association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be called a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbor, and center rather his attention upon his own shortcomings in order to correct them and become wiser. . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to Karma, and can be dealt with justly by that all-seeing Law alone." G.

QUEER DOINGS.

To the Editor of the Path,

DEAR SIR AND BROTHER:—I think it right to call the attention of your readers to the following, which I have received from Dr. Franz Hartmann with his permission to use (should I desire to do so) the information which he sends. Dr. Hartmann writes me that Count Leiningen has recently sent out voting-

papers to some of the members of the Vienna Lodge, with the object of getting votes in favor of forcing Mr. Judge to resign the office of Vice-President. It is to the wording of the notice sent out with these voting-papers that I specially wish to call attention. It runs as follows (translated by Dr. Hartmann):

"W. Q. Judge having been convicted of having practised cheating for many years, the matter has become public, and it is our duty to force him to resign. Please fill out the enclosed voting-blank."

Further, Mr. Barclay Day, who is circulating a scheme for abolishing the officials of the T.S., has written to Dr. Hartmann on the subject, who makes the following remarks thereon, which I am permitted to make known

"If the T.S. were a Society like many others, having doctrines that are based upon opinions and votes, . . . the proposal of Mr. Barclay Day to do away with the president and vice-president and make a sort of free church with an annually renewed supreme church councillor would be worthy to be taken into consideration. But the T.S. differs from all other similar Societies in having for its real leaders the *Masters*, who are in possession of self-knowledge and care for nobody's opinions, not even for those of a deacon of a church. It is therefore not a matter of indifference as to who stands at the head of the external organization of the T.S., but it is in the interest of the T.S. that it should have at its head a person who has the power to communicate with the Masters. The only person that I know to have that power and at the same time to be capable of holding together the various elements composing the T.S. and willing to trouble himself with it, is W. Q. Judge; and instead of asking him to resign we ought to be thankful to him if he will continue his labors, even if the majority of the members are not capable to recognize the value of his services." . . .

I may add that I have sent an exact copy of the above to the *Theosophist*, *Lucifer*, and the *Vâhan*, for insertion in their columns.

With regard to the voting-papers sent out by Count Leiningen, Dr. Hartmann also says that "it must not be forgotten that the majority of such voters do not read English and do not know what it is all about!" This, I think, surely needs no comment. I remain yours fraternally,

A. L. Cleather.

19 Gayton Road, Harrow, *March 11, 1895*.

A NEGLECTED OPPORTUNITY.

Editor Path.—All Theosophists are of course anxious to place the new ideas in which they rejoice before as many as possible. To that end we distribute literature and send out lecturers, and we do well. But there is a field which has not yet been well tilled, and that is the prisons and penitentiaries. Theosophic literature placed in the prison libraries would bring light to many who are in darkness and above all need light, and above all, too, are ready for the truth. Nowhere can we find soil better prepared for the growth of Theosophical seed than the minds of many now serving out a sentence in some prison or penitentiary. The convicts have abundant time for study and contemplation; many feel that the world is an illusion, others that they are unjustly suffering.

We as Theosophists look upon the convicts in a prison in a very different light from that in which they are viewed by most persons. We believe that very many are there as the result of the life led in a previous incarnation, and that if they will profit by the experience it will do much for them in the present life and more in the next incarnation. Our books will enable them to learn how to profit by their experience.

I have been led to write these few words by my experience in the Oregon Penitentiary, where I preach once a month. Something over a year ago, through the kindness and generosity of the San Francisco members of the T.S., always kind and generous, some Theosophical books were placed in the prison library and eagerly read by the convicts. Those who read soon found out that I was a Theosophist, and asked me for some literature and finally for instruction. A month ago I gave notice that I would meet every Thursday those who wished to study Theosophy, and now I have a class of over thirty students deeply interested. I have lectured a good deal on Theosophy and have invited questions; never have those questions been more thoughtful and pertinent than those asked me by my convict class.

Now here it seems to me is an opportunity which has been too much neglected, and which we should hasten to improve wherever we can, sending a teacher to the convicts and placing our books in every prison library in the United States. It is impossible to count how many may be started aright and made ready for the new teacher who shall come in the next century. Let us make the most of this great opportunity for helping a class of brothers who more than any others need the help which we alone can give.

REV. W. E. COPELAND.

SALEM, OREGON, *February 25th, 1895.*

FROM MME. BLAVATSKY'S SISTER.

MY DEAR MR. JUDGE:—There are impulses the importance of which is strongly felt and cannot be doubted, being a fact in itself, though the certainty one feels about them cannot be explained by argument or reasonings. I received one of these impulses, and acted under it quite unexpectedly and unexplainably to myself, about three years ago—I think it was in October, 1891, when I heard that Mrs. Besant was thinking of going to India.

This feeling, impression, conviction—you may give it whatever name you like—came to me in night time. So far as I can remember, I had not thought for a very long time previously either about Mrs. Besant or India or the Theosophical Society, and so I have no explanation for its origin. Neither have I any adequate words to describe its nature.

This was not a dream. At least my memory has not preserved anything: I saw no one, I had not heard any voice speaking to me; but even before I was fully awake I *felt*—and very vivid was this feeling—*that Mrs. Besant must not go to India*, because the results of her voyage would be bad, dangerous, harmful, and disastrous to the extreme. In the same time I felt conscious that *I was in duty bound to warn her.*

Who or what imposed on me that duty? why did I feel compelled to do it? I could never define. Neither could I comprehend why was I so certain that Mrs. Besant's trip would prove dangerous and harmful; and who or what was to suffer by it; she herself or others. At the time I could not have answered any of these questions. And so when I awoke and began to reason I decided at once that it was all nonsense, and that I need not do anything of the kind.

Properly speaking, I had never been a member of the Theosophical Society. I took interest in it (as I even do now) as in a very lofty, moral, highly intellectual movement, started throughout the world by my own dearly-beloved sister. But even in my sister's lifetime I never interfered with the Society, much less with the doings of its members, strangers to me. If so, what right had I to importune Mrs. Besant by my advices and opinions? For her, who did not experience what I felt myself, all I could write and tell would merely be the expression of *my personal opinion*, devoid of any meaning for her.

Such was my train of thought, So, *according to reason*, I did my best to destroy the impression and to get rid of my strange feeling, the notion that I was *obliged* to warn her. But it gave me no rest; it positively obsessed and persecuted me! I felt a painful depression, accompanied by an ever-increasing conviction that I had better act, as I was prompted to from the beginning, for such was my moral duty.

At last I came to the conclusion that the consciousness under which I felt myself obliged to warn Mrs. Besant came from my sister; that it was her will to keep Mrs. Besant from going to India and had no other possibility to act except through me. So I resolved to write to my daughter, Mrs. Vera Johnston, in London, asking her to transmit to Mrs. Besant my profound conviction it would not be safe for her to go over to India, or to interfere with any other branch of the Theosophical Society elsewhere than in England, for *I knew* for sure *that my sister Helen was against it.*

After this I regained my peace of mind. Mrs. Besant's answer to my daughter was something to this effect: "Tell your mother I shall go were I to die there, because *I am ordered* to go."

I thought then and there that she was mistaken (now I am sure of it!); that if she was really to perform the will of One whom my sister loved and venerated so devotedly, I would not have received so deep an impression to

contradict her intention. If my warning was of no avail, I am glad it was not by my fault. I have done what I was bid to do,—so much the better for me.

In case you think my statement has some value or importance for others than yourself, dear Mr. Judge, I authorize you to print this letter of mine in THE PATH or elsewhere. Believe me sincerely yours,

VERA PETROVNA JELIHOVSKY.

HALLEIN, *February 23d, 1895.*

P.S.—I hope heartily this letter will find you in good health and spirits. It was my wish for a long time to write you all this, and now I am very happy to have done it. Farewell, and good cheer to you and all those that are faithful to my poor, much-abused sister. V. P. J.

LITERARY NOTES.

LUCIFER for February contains forty-three pages about William Q. Judge, three continued articles, and "The Sacred Haoma Tree".—[G.]

THE VAHAN for March, whose sub-title is "a vehicle for the interchange of *theosophical* opinions and news", should, we think, eliminate the word "theosophical".—[G.]

LOTUSBLÜTHEN for February (German) has three articles and the usual notes. "The Palladium of Wisdom" of Sankaracharya, "Freewill and Reincarnation" by A. S., and some extracts from the *Dhammapapada*.—[G.]

ESOTERIC BUDDHISM. The edition of this work in paper has been exhausted. So many calls come in for copies in this style that the PATH has almost ready a new edition nicely printed and bound in paper, to sell at 50 cents, post paid.

THEOSOPHICAL SIFTINGS, Vol. VII, No. 15, contains a reprint of Thomas Taylor's translation of "An Essay on the Beautiful" by Plotinus. As Plotinus was one of the greatest of the Neo-Platonists, and this work of his very rare, it is of much value to have it incorporated in the *Siftings*.—[G.]

SPHINX for February (German) contains "Mystic and Man of the World" by Dr. Hartmann, "The Thread Running through the Mental Life of Ancient Greece" by R. von Koeber, "Clairvoyance in Dream and Waking" by L. Knoop, and a number of smaller articles and translations.—[G.]

INDEX TO SECRET DOCTRINE. This long-delayed volume is definitely promised soon, and before this notice appears the sheets will no doubt be completed. As soon as a supply of the printed sheets is received here they will go to the bindery and be hurried through. Subscribers will receive the copies due them at the first possible moment.

KEY TO THEOSOPHY. The PATH has in preparation a new edition of this indispensable work which, it is thought, will be superior to any edition yet published. It will contain the Glossary and Index of the English edition, will be from new type and printed on good paper. The size will be 12mo, making a convenient shape to handle and read.

MAGIC WHITE AND BLACK. This important work has been out of print for some time, and the call for it has been so great that the PATH has arranged a new edition which will be ready to send out early in April. The paper and press work will be much better than heretofore, and the price will remain the same; 50 cents in paper and $1.25 in cloth, post paid.

THE LAST CHANGE OF THE EARTH'S AXIS, by F. G. Plummer, is an attempt to prove that the earth's axis changed as recently as some twelve thousand years ago, and twice before. Many sciences and scriptures are called upon to furnish evidence to support the author's views, and it will interest as offering a reasonable explanation of the destruction of Atlantis.—[G.]

SOPHIA, (Spanish), for March has, besides the continued articles, "The Present Hour" by José Plana, in which the writer deplores the tendency of

the age to follow the *letter* rather than the *spirit* of religious and philosophical teachings: an article on "Masonry" by H. F. Parés Yansó, a Masonic F.T.S.; and a study of the Planet Mars, illustrated, by Viriato.—[H.S.B.]

SPIRITUALISM as Viewed by Rev. Dr. D. W. Moffat, H. V. Sweringen, A. M., M.D., and S. O. Hull. This is a pamphlet gotten out by the Spiritualists in reply to an attack against the modern spiritualistic theory that the phenomena of their *séances* are caused by the spirits of the dead. We think the book serves just the purpose its producers would least desire. H.P.B. is named as an eminent Spiritualist!—[G.]

NORTHERN THEOSOPHIST for March. How are the mighty fallen! he who so nobly preached charity! "The Golden Calf" continues its sensible talk. An article on "The Theosophical Society and its Work" by W. H. Thomas gives the author's views of some fundamental ideas of the T. S., and "Two Students" continue their Theosophic exposition of Christian dogma by commenting on the mission of St. Paul. The balance of the magazine is taken up with activities.—[G.]

THE PACIFIC THEOSOPHIST for February contains three articles, "Reason, Instinct, and Intuition" by A. E. Gibson, "A Review and Forecast of the Theosophical Situation" by Allen Griffiths, and a studious and thoughtful paper by Dr. Anderson on the "Relation of Theosophy to Religion, Science, and Philosophy". The editorial deals with the present troubles in the T.S., and Resolutions of Confidence and various activities end the number. What a noble work that of lecturing in the prisons!—[G.]

THE YOGA OF CHRIST, OR THE SCIENCE OF THE SOUL, written down by A.K.G., edited by F. Henrietta Müller, B.A. The Preface tells us that the manuscript of this work was given the editor by A.K.G., who received it from "an Indian Teacher". It contains many excellent moral precepts with which all will agree. But it is somewhat startling to be told that "Yoga teaches us *how* to *conquer the spirit*" (the italics are ours). We hasten, however, to add that the editor, and not the "Indian Teacher", is responsible for this statement.—[G.]

THE ARYA BALA BODHINI. We receive this month the first number of this journal, published for the benefit of the Hindû Boys' Association at Madras and edited by A. B. Bodhini. The opening remarks are by Colonel Olcott and the Countess Wachtmeister on the Hindu youth of to-day and the objects of this movement. The Constitution and Rules of the Association are given; there is a continued article by Mrs. Lloyd, "How an English Boy is Brought up"; and "Yoga—What it Means", by Dayanand Swami. "Activities" end the number. If the Hindu Boys' Association should accomplish all that is hoped for, it will do a noble work in the regeneration of India.—[G.]

THE DREAM OF RAVAN, A MYSTERY. It is indeed a pleasure to have these articles, scattered through the *Dublin University Magazine*, collected in book form. Their value is too well understood at this late date by the mass of Theosophical readers to warrant elaborate comment. Hence for those who will hail the present reprint as an old friend in a new dress, no further advertisment is needed, and one rather envies him who has yet to explore these delightful pages. The unknown author was both scholar and mystic, one of those who have drunk from the fountain of knowledge near its source. Mr. Mead writes a fittingly graceful preface. Print and paper leave little to be desired, and the binding fits it for the frequent use such a book is sure to have in any library. (*Orderable from the* PATH, *$1.00.*)—[G.]

THEOSOPHIST for January. "Diary Leaves" takes the travellers on their journey to Rajputana, through Allahabad, Cawnpore, Agra, to Jeypore. Many interesting incidents by the way are related: a visit to an ascetic who had been fifty-two years in the same spot, to another who had performed the "miracle of the loaves and fishes". The party seem to have suffered much from the heat, and the Colonel alludes to the prevalent dishonesty. J. S. Gladgil attempts to settle the dispute about Shankarâchârya's date by showing that there were three sages of that name. Madame Jelihovsky's article on H.P.B., H. S. Olcott's "The Mahâtmâ Quest", and Henry Pratt's "Outlines of Astronomical Motion" are continued. Mr. J. C. Staples helps to show

the absurdity of Sturdy's scheme, and a laudable effort is made by W. V. Saint George to show how both Hinduism and Buddhism are needed for the regeneration of India. In a slip accompanying the magazine we are told of the formation of the Indian Boys' Association, of which Countess Wachtmeister is President.—[G.]

SURELY THE IRISH THEOSOPHIST is advancing with giant strides! With the able and devoted band of workers and writers who sustain it, and the "H.P.B. Press" converted into the "*Irish Theosophist* Press" ("without Devachanic break", as the Dublin Lodge Letter wittily puts it), a bright future, full of strength and usefulness, stretches before it. In the February issue, Jasper Niemand in "Letters to a Lodge" answers most interestingly two questions on the ever-fascinating subject of psychic faculties and powers, and in replying to a third question regarding Mr. Judge's remarks on the closing of connection with the Lodge in 1897, much light is thrown upon what that "connection" really is. In a short article, "Three Great Ideas", W. Q. Judge emphasizes these, out of the many ideas brought forward by Theosophy, *Brotherhood*, *Human Perfectability*, and the *Masters as Living Facts*, telling us that they "should never be lost sight of". H. T. Edge in "Teachings of a Western Occultist" translates and annotates from Eliphas Lévi's *Dogme et Ritual de la Haute Magie*. An old letter of H. P. Blavatsky's is printed, in a note to which the interesting fact is stated that "Barkis is willing" was once said by her to be a mantram. *Æ.* writes with feeling and grace of the attacks on Mr. Judge, and "A Reminiscence" is given of one of the early Dublin meetings, with extracts from some speeches there made. "The World Knoweth Us Not" and "The Story of the Wild Thyme" are continued; Mr. Judge sends "An Old Message from the Master", and resolutions of Lodges and Letters to the Editor complete the number.—[G.]

MIRROR OF THE MOVEMENT.

IT IS understood that Mr. Bertram Keightley, Mrs. Besant, and others purpose presenting charges against Mr. Judge of slandering Mrs. Besant and Prof. Chakravarti, with view to his expulsion from the T.S.

BROOKLYN T.S. had Sunday lectures in March: *The Intangible World*, J. H. Connelly; *Is Theosophy Enough?*, Thomas E. Willson; *Phosphorescent Theosophy*, H. A. Freeman; *Theosophy*, Miss A. D. Hunt; *What is Immortality?*, William Main.

ARYAN T.S. had Sunday lectures in March: *Phosphorescent Theosophy*, H. A. Freeman; *New Wine in Old Bottles*, A. Fullerton; *Is Theosophy Enough?*, Thomas E. Willson; *Ships that Pass in the Night*, William Main; *Myths and Symbols*, H. T. Patterson.

CALIFORNIA, Allegheny Co., Pa., has been Theosophically missionized by warm workers from the Pittsburg Branch, receiving lectures and instruction, and a study class upon the *Key to Theosophy* has been formed, consisting of Roman Catholics and a Protestant minister.

CHICAGO T.S. LECTURES in February were: *Occult World*, G. M. Willis; *Origin of Religion*, G. E. Wright; *Jesus the Theosophist* and *India and America*, Miss Leoline Leonard; *Child of the Sun and Moon*, R. D. A. Wade; *The Bible a Theosophical Book*, Mrs. Lina Lockwood; *Deliver us from Evil* and *Visible and Invisible Man*, Miss Eva F. Gates.

THE MASCHMEDT FARM, that kind and hospitable home where so many Theosophists have found during the two latest summers so pleasant a resort, has suffered a lamentable loss in the destruction by fire of its carriage house, carpenter shop, grain barn, and store shed. A large quantity of grain, seed for another season, as well as carriages, sleighs, farming implements, incubators, and household furniture, were consumed, causing an uninsured loss of $1500. The origin of the fire is unknown.

FOUR OF THE WESTERN BRANCHES have been trying an experiment this year that still others might like to attempt. The Bulwer Lytton, Vedanta,

Amrita, and Dana Branches are using a common program, and each Branch in turn sends a paper to all the others. This arrangement brings about an acquaintance between the Branches and strengthens the bonds of brotherhood. This is not intended to make Branches less careful in the study of subjects because some help is coming from others, and it has not had that effect, so far as I know.—*(Communicated).*

THE WHITE LOTUS CENTER at 328 E. Houston street, New York City, continues its regular meetings every Friday at 8:15 p.m. Since last month a change in the program has been made. Instead of having discussions, which were only confined to a few, the study of the *Key to Theosophy* has been taken up, thus inciting all the members to work. Since most of the members are young people, ranging from sixteen to twenty-five years, only such questions are selected as are not beyond the understanding of young and new inquirers. This plan so far works well.

THE FOLLOWING BRANCHES have adopted the resolutions of the Aryan T.S. respecting Mr. Judge, in addition to the forty-five heretofore published; to wit, Narada, Amrita, Dayton, Hot Springs, and Sravaka, fifty in all; and the Shelton Solar, Columbus, New Orleans, St. Paul, Lake City, and Jamestown have passed resolutions of confidence, though without adopting the precise language of the Aryan resolutions. Harmony Lodge laid on the table resolutions of confidence in Mr. Judge, Ishwara T.S. rejected them, Willamette demands a full, thorough, and impartial investigation of the charges.

CINCINNATI T.S. during the month from February 15th to March 15th has held open meetings every Tuesday evening. Essays have been read as follows: *Life*, Mr. Jas. G. Baldwin; *Ancient Civilizations and Buried Continents*, Dr. Thos. M. Stewart; *Secret Societies and Initiation*, by Dr. Edgar C. Buck; *The Brotherhood of Man*, by Miss Celestine Clo. The attendance has been uniformly good, and the discussions generally participated in by members and visitors. The Study Class meets every Sunday night and is now engaged in the reading and discussion of Mr. Judge's *Ocean of Theosophy*. A Lotus Circle has been formed, with Miss Rose Winkler in charge; it meets every Sunday afternoon. The children attending it show much interest in the study of the basic principles of Theosophy and the philosophy of life it unfolds. Even the older people pronounce it a splendid move, because it gives opportunity for small classes to be formed, in which inquirers may freely ask those questions which diffidence would prevent their asking in the meetings wherein discussion is necessarily confined to the essay or other subject matter presented.

BURCHAM HARDING, during a short visit to New York, addressed a meeting arranged by Miss A. F. Hascall, at Clifton, Staten Island, where a class for study was formed. Returning to Boston March 2d, he opened the discussion at the Malden weekly "workmen's" meeting. The 3d he lectured in the afternoon at the Universalist Church, Dorchester; and in the evening before the Boston T.S. The 6th he started on a tour through the chief cities and towns of New Hampshire, where there are no Branches of the T.S. That evening a lecture was given at Manchester; the 7th he spoke at Nashua; the 8th the class at Manchester, which has been studying for some time under the direction of Bro. S. C. Gould, was attended. A second lecture, on the 9th, at Manchester on *What Happens after Death?* was given to a crowded audience. Several new members attended the class held the following day, some joining the T.S. A little systematic study is all that is required for Manchester to be enrolled as the first New Hampshire Branch. On the 10th a second lecture was given at Nashua, a small class being organized on the 12th. The 13th and 14th public lectures were given in Union Hall, Concord, to good audiences, and plans laid for a Study Class. We must thank the newspapers in each place for the long reports of lectures and preliminary notices; they have been able helpers. Our friend and brother, Parker Pillsbury of Concord, the well-known Abolitionist pioneer, seems greatly interested in the Theosophical "abolition of selfishness" movement, and would gladly lend a hand if his eighty-five years did not prevent. Perhaps "to-morrow" he may. At the request of the pastor, Mr. Harding addressed the evening congregation of Concord Unitarian Church on the 17th.

CLAUDE FALLS WRIGHT addressed the Denver Theosophical Society at its rooms on February 18th on *Karma*. On the 19th he spoke to a large audience in Mrs. Agger's drawing-room on *Dreams*. On the 20th he addressed a meeting at Mrs. Smith's on *Tatwic States*. Wednesday the 21st was devoted to new propositions of Branch work to the members. On the 22d he addressed a meeting at Mrs. Scott's on *Christian Science*. On the 23d he lectured at Mrs. Agger's on *Hypnotism*. He then left for Salt Lake City. Being snow-bound on the road he did not arrive there till Wednesday the 27th, but that evening addressed the members there in their rooms on *The Object of Theosophy*. The next evening he attended a Lotus entertainment given by the ladies of the Society, at which there was a very large attendance. The following evening, March 1st, he lectured publicly in Unity Hall on *The Theosophical Society*. March 2d he again lectured there on *Reincarnation*. March 3d, Sunday, he preached to the Unitarian Congregation on *Esoteric Christianity*, and that evening gave a third public lecture on *Occultism* (about 600 present). His lecture the following evening, March 4th, was crowded to overflowing; topic, *The Constitution of Man*. And from his address on *Dreams* the next night about 250 people had to be turned away. Mr. Wright then left for Ogden. March 6th he lectured there on *Theosophy* in the Court House. March 7th on *Reincarnation*, and March 8th on *Occultism*. These lectures were also crowded. He formed a reading centre in Ogden and then returned to Salt Lake City. That evening, Saturday, March 9th, he addressed the University Club on *Theosophy*. The next day, Sunday, he held a members' meeting in the morning, and in the evening gave a public lecture on *Spiritualism explained by Theosophy* in the Grand Opera House. The theatre was filled to overflowing, about 1100 persons being present. The next evening, Monday the 11th, he addressed the members of the Society, and on the 12th gave an address in Unity Hall on *Concentration*. On the 13th he addressed the members on *H.P.B.* On Thursday the 14th he left for Denver. Arriving there the 15th, he lectured that night to a good-sized audience in the Unitarian Church on *Theosophy*. The following night he again addressed the Unitarians on *Reincarnation*, and being invited to take the minister's place at service next evening, he chose for his topic the *Inner Meaning of Christianity*. The afternoon of the same day he held a meeting of the Branch members. Mr. Wright now goes to Memphis, Tenn., and returns East in time for the Boston Convention. The foregoing is only a general outline of his work, and takes no account of an infinite number of calls, parlor talks, meetings with newspaper reporters and with members.

PACIFIC COAST.

KSHANTI T.S. had Sunday lectures in February: *Reincarnation*, F. C. Berridge; *Progress*, H. W. Graves; *Karma*, H. W. Graves; *Theosophy and Social Reform*, W. H. Berridge.

SEATTLE T.S., besides its weekly meeting for study and business, has a "Beginners' Class", a *Secret Doctrine* Class, a "Training Class", and Sunday public lectures. A Lotus Circle is being formed. The *conversazione* on March 13th was a great success.

THE PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK earnestly appeal to Theosophists on the Coast for aid in sustaining the lectureship there. An enormous amount of work has been done by the lecturer and incalculable results secured. Dr. Griffiths, the lecturer, has expended his whole private means, and is now entirely dependent upon his salary. Of course it would be very gratifying to the Committee if some aid should be given by Theosophists in this part of the country, for all are alike interested in so important and grand a work.

INDIA.

THE MUSÆUS SCHOOL AND ORPHANAGE FOR BUDDHIST GIRLS issues a strong appeal for help to putting up a permanent building instead of the present temporary structure. There are already fifty scholars, some resident with the teachers in this temporary building. Any contributions which members of the American Section can make to this most worthy object will gladly

be taken charge of by the General Secretary and forwarded to the Committee in Colombo. A suitable site has already been given for the building.

THE PRESIDENT-FOUNDER T.S. in an executive notice announces that Sr. Alberto Das, formerly of Spain, lately of Buenos Ayres, has been expelled from membership; his two diplomas, the second of which he obtained under an *alias*, are cancelled, and the Charter granted him for the Luz T.S. recalled. A new Charter has been issued to the genuine Theosophists. This is the second time Mr. Das has been expelled from the Society, and we gladly comply with the request of the President that this notice be given in PATH.

MISS F. HENRIETTA MÜLLER, whom the *Theosophist* honors as "one of the most courageous of women", has given additional proof of freedom from conventional prejudices by adopting an adult son, an Indian. He has added his mother's name to his own, and will hereafter be known as Akshaya Kumar Ghose Müller. The *Theosophist* expresses every kindly wish for Miss Müller's career as a mother, and the PATH trusts that the newspaper announcements of the arrival in England of "Miss Müller and son" may receive all marks of respectful interest.

THE HINDU BOYS' ASSOCIATION was formed during the Convention at Adyar, its purpose being to give Hindû boys every facility to understand and practice their own religion, form a nucleus of a vast brotherhood among them, and through the rising generation to help restore to India her past religious greatness. It was determined to establish for boys a monthly journal entitled *The Ârya Bala Bodhini*, subscription to be 1 rupee a year. A number of philanthropic ladies and gentlemen have promised to contribute, among them Mrs. Besant herself. A committee of seven Hindû gentlemen will conduct the affairs of the Association, and the Countess Wachtmeister has been elected President. Subscription should be sent to The Manager *Bodhini* Office, Adyar, Madras, India.

ENGLISH LETTER.

The Northern Federation meeting last month seems to have been a great success. It was held at Liverpool, and Mr. Mead took the chair: representatives from eight of the Federated Lodges were present. The Council very wisely passed a unanimous resolution that "no action or resolution would be in order in reference to the Vice-President dispute"; the Federation being a non-executive body in its relation to the T.S.

The H.P.B. Lodge, at a meeting held on the 11th ult., unanimously passed a resolution expressing its entire concurence in the "decision concerning Mr. Judge" recorded by the Aryan Lodge of New York. The H.P.B. Lodge also passed other resolutions at the same meeting, expressive of its entire confidence in Mr. Judge, and recording its disapproval of the action proposed to be taken by various Lodges and members in consequence of attacks and alleged charges against Mr. Judge, as being "in direct violation of the first object of the T.S., and the spirit of fraternity in which the T.S. was founded."

The Norwich Lodge has recorded a vote of confidence in Mr. Mead; so has also the Blavatsky Lodge at a special meeting called to elect a President, when Mrs. Besant was reëlected unanimously and with acclamation. The Bow Lodge at a business meeting lately passed a resolution expressing its confidence in Mr. Judge, and declines "to join in the attempt to force" him into resignation of office.

Our old friend, Mr. C. H. Collings, President of the Bow Lodge, together with Mr. Sydney Coryn, President of the Croydon Lodge, is starting a new Theosophical magazine, to be called *Ourselves*, which is especially addressed to the working classes. Mr. Coryn, who has a private printing press, is undertaking the immense labor of printing the magazine himself. It is, I believe, to appear monthly, and will be freely circulated in the East End.

Mr. H. A. W. Coryn, President of the Brixton Lodge, has also taken up the question of appealing more to what are called "the lower classes". He has written and had printed a short leaflet addressed to workingmen, which is a model of clearness and simplicity; 5000 of this have been distributed over Brixton, and a large number in Croydon.

The Bow Lodge reports great activity and many plans for work. One of

the Secretaries writes me that Jasper Niemand's paper "The Sleeping Spheres" — read by the President — was by far the most interesting and instructive to which the Lodge has ever listened.

The Dublin Lodge feels the stimulus of our Brother James Pryse's presence amongst them, especially in the direction of the *Secret Doctrine* class, which under his guidance has quite "woke up", after a period of partial obscuration, as one of their number writes me. A specially interesting paper on "Theosophy and the Bible", by Mr. S. Coryn, was read before the Southport Lodge lately. Mr. Hudson of the Middlesbrough Lodge has addressed the Trinity Presbyterian Literary Society on "The Imitation of Christ", and Mr. Thomas of the same Lodge recently lectured on Theosophy before the Independent Labor Party. Both were well received and attentively listened to.

ALICE CLEATHER.

AMERICAN SECTION REFERENCE LIBRARY.

A friend, who does not wish to have his name mentioned, has presented to the T.S. Reference Library the following books: *Advancement of Science*; *Philosophy of Individuality*; *Conservation of Solar Energy*; *Use of Life*; *The Day after Death*; *Evolution and Ethics*; *Matter, Ether, and Motion*; and *Occult Japan*. Another gave Zell's *Encyclopedia and Dictionary*. The Swedish Sub-Section has send us the first four volumes of its magazine.

The Reference Library is at the Headquarters Rooms of the American Section T. S., 144 Madison Avenue, New York City, and open to members and associate-members of the T.S. from 9 a.m. to 10 p.m. daily.

The growth of the Library depends chiefly on the liberality of the members of the T.S., and donations of standard scientific works of the day, as well as modern and ancient works on Theosophy, the Occult Sciences, Egyptology, American and European Ethnology and Archæology, Eastern Religions, Sciences, and Philosophies, in English and other languages, are always welcome.

LIBRARIAN T.S. REFERENCE LIBRARY.

SUPPORT OF THE T. S.

Since my last report "business" has shown a decided improvement. Nearly every week some new ones have joined the "faithful", and I now look for a steady growth.

During February "Kings County" came to the front again, with a special donation of $7.00. This was explained to be for the purpose of making up for some of those who were forced by hard times to suspend payment. This is the spirit that will make the Fund a solid and reliable income, upon which the General Secretary can depend.

New pledgers since last report are as follows: In the 10-cent-class, J.U.S., J.F.K., H.H.; in the 25-cent-class, R.C.K., H.B., D.Z., Mrs. T.M.S., L.B.H., L.A.H.; in the $1-class, G.C.W.; in the $5-class, J.M.G.W. A.P.G., San Luis Potosí, México, $5.00 per year. Making a total increase since last report or $98.60 per year.

G. E. H.

51 Huffman avenue, Dayton, O., *March 15th, 1895.*

Received from George E. Harter $55.00 on February 18th, and $75.00 on March 18; total since January 16th, $130.

WILLIAM Q. JUDGE, *General Secretary (per A.F.)*

NOTICES.

THE ANNUAL CONVENTION, American Section, will meet, as before announced, on Sunday, April 28th, at the Boston Headquarters, 24 Mt. Vernon street.

WANTED — a home by a lady-member of the T.S., whose services may be given in exchange. Would be glad to aid in Branch work, etc. Address L.C.M.J. care Editor PATH, 144 Madison Ave, New York.

The Master's love is bountiful; its light shines upon thy face and shall make all the crooked ways straight for thee.—*Farewell Book.*

ÔM.